THE WAKHI LANGUAGE

VOLUME I
(Introduction, Phonetics,
Grammar and Texts)

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INTRODUCTION

1. The main body of those people who are privileged to speak Wakhi as their mother-tongue occupies an extremely prolonged and, it would seem, attenuated habitat. This habitat consists of the valley of the Āb i Wakhān, which flows from East to West in Afghan territory until it joins the Āb i Pamīr to become what is known as the Ab i Panja. The Ab i Panja (popularly known to Europeans as the Oxus) pursues a course roughly W.S.W., until after about 60 miles it turns W. to enter Ishkāshm, after which it proceeds to circle to the right until its course lies slightly to the E. of North.

The Wakhi habitat continues down both banks of the combined river until Ishkashm is reached. This stretch of the Ab i Panja forms the boundary between Russian and Afghan territory. On the right bank the inhabitants are under the jurisdiction of the "Autonomous Province of Highland Badakhshān". The left bank is included in the Afghan province of Wakhan, and its inhabitants are subjects of the Amir of Kabul. Throughout this long stretch of valley permanent habitations seem to be confined to the immediate neighbourhood of the rivers, and not to exist above Sarhad on the Ab i Wakhan and Langar Kishn on the Ab i Pamir.

2. At the present day, however, the Wakhis are not wholly confined within the narrow limits of their homeland. In comparatively recent times they have crossed the passes into neighbouring valleys and settled down in their inhospitable upper reaches, which the original title-holders established in the lower parts of the valleys have neither felt inclined, nor been forced, to occupy. The Wakhis inured to the hardships of life at high altitudes and sustained by their flocks, for they are largely pastoral, are apparently prepared to go anywhere that offers grazing and the possibility of growing some barley. So now there are Wakhi settlers in Hunza, and in Ishkoman, and in the upper Yārkhūn valley.

Apart from these migrant colonies, of which I shall say more later, there are also Wakhis in the region known as Sarikol, a somewhat vague geographical term used probably to cover some U.S.S.R. territory to the north and east of Lake Victoria, as well as a considerable area of Chinese territory to the east of that, including the Taghdumbash Pamir and the Tashkurgan valley. From the point of view of Hunza, Sarikol was defined as "all of that 'ilāqa beyond the Mintaka Pass called Puli by the Chinese, and Sarikol by both Wakhis and Sarikolis". (Written communication dated 1944 by Muhammad Jamāl Khān, Mīr of Hunza. Cp. also

Aurel Stein, "On Central Asian Tracks" pp. 47 and 315). There are Wakhi settlements still further east. Morgenstierne quotes a report emanating from "an inhabitant of Guma on the upper reaches of the Yarkand Darya" to the effect that "Wakhis had settled in the hills south of that place about 60 years ago".

3. About the central body of Wakhis and their homeland I have nothing to add to the information given by previous writers. This has been summarised, with references to the authorities, by Prof. Georg Morgenstierne in his: "Indo-Iranian Frontier Languages". Vol. II. "Iranian Pamir Languages". Oslo,1938. In this work he deals from the historical point of view with the sounds, morphology and vocabulary of the Wakhi language, using primarily material collected by himself and the late Dr. H.Skøld, but in his vocabulary, of some 1700 entries, quoting comparable forms recorded by earlier authorities. This is now the most important single work on Wakhi, though it does not, of course, supersede all its predecessors. R.B. Shaw's "On the Ghalchah Languages (Wakhi and Sarikoli)," JASB. Calcutta. 1876, with its vocabulary of some 2000 words, still remains an original authority of prime importance.[1]

4. In recent times SI. Klimchitskiy's comprehensive article under the modest title of "Vakhanskie Teksti",[2] mentioned by Morgenstierne, is interesting and valuable. Unfortunately for some of us it is written in Russian, and it is probably not easily obtainable. I was lent a copy by Prof. V. Minorsky, to whom in the past I have been indebted for other similar favours. Before passing it on to another borrower I made a copy of its Wakhi contents and, to the best of my ability, a translation of the Russian matrix, and on these I have since had to rely. In a short general introduction, Klimchitskiy gives a few facts specially relating to Russian Wakhan. He states that the formerly separate districts of Wakhan and Ishkashm have been combined to form a single division of the Autonomous Province of Highland Badakhshan, and he then names 17 villages in this Russian Wakhan on the right bank of the Ab i Panja in which Wakhi is spoken. These extend from Langar Kishn, a little above

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1. Shaw, indeed, still deserves our respect and thanks for what he did for Wakhi more than 80 years ago. The last thing I did before saying goodbye to Khalifa Faraghat was to run through Shaw's vocabulary with him. Naturally Faraghat did not agree with all that we found there, but he corroborated most of it, and I obtained from it some words that, otherwise, I should have missed. It is only a pity that Shaw has told us absolutely nothing about how, and from whom, he collected his material.
2. Published in the "Trudi Tadzhikistanoi Bazi. Tom.III. Lingvistika," Pp.75-124, by the Akademiya Nauk, SSSR. Leningrad. 1936.

the confluence of the Ab i Wakhan, to Namadgut near the border of Ishkashm. Most of them can be identified on our maps. The combined population of these villages he puts at 5000 souls. He remarks that there are unimportant dialectal differences in the speech of individual villages - that for example, the dialects of the villages from Zimudg down to Namadgut differ to some extent from those of the remainder. He also states that similar dialectal differences exist in Afghan Wakhan. He then proceeds in the rest of his 40 odd pages to give a detailed description of the sounds of Wakhi; 5 prose texts and 1 verse text with Russian translations; a summary of the morphology of the language, in the form of a commentary on the article by W. Geiger in the "Grundriss der Iranischen Philologie" illustrated by quotations from his own texts and other materials; and a Wakhi-Russian-Tajik Vocabulary containing about 500 entries.

5 Where the speakers of a language are so thinly sown over so wide an area through which there is little traffic and in which local communications are poor, and when such outside contacts as they have are with peoples in different places talking a number of different languages, it is natural to expect that their own language will display local variations, and possibly even division into distinguishable dialects. In the case of Wakhi, phonetic differences do occur in the recordings made by different observers from different informants, but there is not yet sufficient reliable information from which to draw a definite picture. Comparable records from different localities and communities are required.

Of the material available it seems most likely that Shaw's was obtained from Wakhis of the Sarikol region, for they are situated nearest to Kashgar where he was stationed. There is this much to support this theory, that some of his words were stigmatised as "Sarikoli" (i.e. Sarikoli Wakhi) by my informant Khalifa Faraghat, a Hunza Wakhi.

All Morgenstierne's four informants came from villages on the Ab i Panja, below the junction of the Ab i Wakhan and the Ab i Pamir. Here, as already stated, the river forms the boundary between Russian and Afghan territory, and Morgenstierne's "best and probably only quite reliable" Wakhi informant hailed from Yamg on the right, or Russian, bank of the river. The speech of his second informant was infected by Ishkashmi, and of his third by Ishkashmi-Sanglechi, while the fourth man "used several Khowar and other I.A. words, and his pronunciation of Wakhi was in some respects incorrect and vacillating".

Klimchitskiy emphasises that the texts and material collected and, in part, published by him "pertain exclusively

to the speech of the village of Langar Kishn". "The peculiarities of other dialects", he says, "are not touched on in the present article, owing to the incompleteness of the material which is at our disposal".

Of Skøld's material (published after the collector's death), Morgenstierne says, "I have not come across any information in his papers as to name(s) or home-village(s) of his informant or informants".

6. I now come to my own work. The bulk of the material on which the present study of Wakhi is based was collected by me in Hunza in 1935 from two Wakhis of Gilmit (called by the Burūsho: Galmit) who came and stayed for a time at my service in Aliabad.[1] Of these, Khalīfa Farāghat was my chief informant and mentor. As the title Khalifa implies, he was a member of the Maulai hierarchy, and I think I may say that he was the most serviceable and humble-minded ecclesiastic with whom it has ever been my privilege to associate. This, of course, had its practical drawbacks. He was such a gentleman that he always took the blame on himself when he failed to make me understand anything and was so painfully distressed that I could not find it in my heart to press enquiries beyond a certain point. After all, I was probably being obtuse. K. Faraghat was an elderly, but active, man, whose only physical deficiency seemed to be a lack of front teeth. This, however added to the difficulty of assessing some of the more enigmatic Wakhi sounds, e.g. x̌/š, which to me seemed to interchange, and combine, and separate. Another difficulty that arose in my dealings with Faraghat, as with my other informants, was that our main common medium was Persian, but that while F. could read Persian and was teaching it to his small son, he did not seem to have a very clear appreciation of such elementary matters as the values of some of the tenses. I sometimes had help from my very able young Burushaski informant, Qudrat Ullah Beg, who had a working knowledge of Wakhi and could also play, better than I, on what knowledge Faraghat had of Burushaski.

Ali Panāh was only called in at a late stage as a specialist to provide "texts". As the result of a valiant struggle Faraghat had produced Text No.1, but he professed himself unable to continue the effort. A.P. duly said his pieces, and with F.'s and sometimes QUB's assistance I succeeded in getting them down on paper. Otherwise A.P. attended only as a passive observer.

7. Previously, in the year 1921, when I was Political Agent in Gilgit, I had made a start on collecting information about Wakhi. In June of that year I toured round some of northern

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1. I should here like to say that my visit to Hunza in 1934-35 was made possible by financial assistance received as a Leverhulme Research Award.

Hunza with the then Mīr, the celebrated Sir Muhammad Nazim Khān. On our way back down the Chapūrsan valley I got hold of Daulat Beg of Gilmit and put in about five hours work with him. He was willing and we both did our best. Unfortunately he was unable to put up any sort of story or continuous narrative.

In August of the same year I visited Yasīn and the upper Yārkhūn valley in Chitral. In Yarkhun I picked up Rajab Beg, a Wakhi of Sarhad over the Afghan border, then with others pasturing his flocks in the Yarkhun valley. I had about a couple of hours with him, which were mostly spent in running over what I had got from Daulat Beg. My recollection of him is that he was an intelligent man and that I parted from him with regret at the foot of the Zind Kharam glacier on my way back to Yasin.

It will be noted that, with the exception of the little that I had time to get from R.B., all my material represents the speech of Wakhis of Gilmit, the principal Wakhi village in Hunza.

I may remark that with D.B. and R.B., as with Faraghat, Persian acted as our linguistic medium of exchange. I got the impression that Wakhis regard Persian as a sort of common language. Presumably it has come to them from the Persian-speaking Tajiks of Tajikistan to the North, and in the case of the Afghan Wakhis also from the officials of the Kabul Administration. It is also to be remembered that Persian is the official religious language of the Maulai sect. Faraghat, at any rate, could not be a Khalifa without some knowledge of it.

8. It remains for me to mention a subsidiary source of information which has become available in recent years. In 1946 Roland Carter, then Lieutenant, who had been doing his term of military service in India, was posted to Gilgit as an officer in the Gilgit Scouts. It chanced that I was put in touch with him and I asked him if he would try and get me information on certain specific points regarding the Wakhis and their language. He took up the task with enthusiasm and pursued it with vigour, until he was released in the summer of 1947 and returned to England to take a successful Degree Course at Leeds University. Early in January 1947 he paid a preliminary visit to Darkot in Yasin, and he followed this up in April by a tour across the Darkot Pass to the Baroghil Pass and then up the Yarkhun valley and over the Karambar Pass into Ishkoman, the upper part of which is occupied by Wakhis, and on down to the Gilgit Valley. So early in the year this journey can have been no pleasure-trip. As a result of his exertions and enquiries Carter was able to supply some up-to-date information about the numbers and circumstances of the Wakhis in the districts he visited.

He also made a valiant endeavour to collect some data about the Wakhi language as spoken in Darkot, the Yarkhun valley and Ishkoman. For this he had no literary aids and I understand that, being new to India, he had not had much practical experience of Persian or Hindustani, the only languages, apart from local ones, that could help him in making his enquiries. He also disclaimed any knowledge of Phonetics.[1] Nevertheless some interesting points emerge from his notes, which include a plan and the names of the parts of a Wakhi house in Ishkoman. This linguistic information, like the rest, reached me after I had concluded my work on Wakhi and the typescript of it had gone into cold storage. I shall do what I can, but it is technically difficult now to inject into this resuscitated corpse fresh blood from the corpus of Lieut. Carter's notes.

9. I now turn to the consideration of the Wakhi diaspora so far as it is found in Hunza, Ishkoman, Chitral and Yasin.

Hunza

The Wakhis in Hunza occupy the high-lying Chapūrsan and Shīmshāl valleys, and share with the indigenous Burūsho the main valley of the Hunza river, from where it may be said to be brought into being by the uniting of the Chapursan and Kilik streams down to Gilmit. This latter region is commonly referred to in Hunza as Gujhāl.[2] The Būrusho and Wakhis living in it are credited with being bilingual, to the extent,

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1. I sent him a copy of Noel-Armfield's "General Phonetics", 4th edition, revised and enlarged, 1931, which provided him with ideas and symbols.
2. The name Gujhal (officially so written, but the -h- is probably redundant) may reasonably be regarded as related to the Burushaski words for Wakhi - gui:ts, pl. gui: tʃo, with an adj. form gui:ski. It is presumably identical with the word Goījāl given by F. Drew in his "Jammoo and Kashmir Territories". (London. 1875) p. 457, where in a list of divisions of Dardistan he mentions "Goījāl in Badakhshan: Dependant on the Mīr of Badakhshan (tributary to Kābul)": "the prevailing race or caste" in it being "Wākhik". In a footnote to Wākhik he says: "Goīje is another name by which they are called: that is the territorial name, while Wākhik is the caste name". Their religion he shows as "Molāī".

I suppose, of being able to make themselves understood by each other. The cleverer Burusho in this case have much the easier task.

According to figures collected at the time of the 1931 Census and recorded in the Political Agency Office in Gilgit, the Wakhi-speaking population of Hunza then numbered just over 2400. The similar estimate made at the preceding census 10 years earlier was approximately 2750. The difference was probably not due to any decline in the number of Wakhis. It may have arisen from the reckoning in 1921 of some bilingual Burusho as Wakhis. Also there is a doubt as to whether the 1931 figure should not have included an extra 122, being the population of one particular village, Shukunoshal. At the best none of these figures can be regarded as precise, and if we assume the Hunza Wakhis to number now something over 2500, we shall probably not be far out.

10. According to what I was told, the first Wakhis to settle in Hunza came from Wakhan and were the grandparents of the generation who were adult in 1935. This was confirmed later by the now Mīr of Hunza, Muhammad Jamal Khan, in a letter dated 1947. Colonel R. Schomberg, however, asserts with complete assurance that the Wakhi-speaking people of the Shimshal valley are not ethnically Wakhis, even if they have frequently married Wakhi wives. He also states that "their language is a different dialect, both in pronunciation, and its use of words, from the true Wakhi spoken in Upper Hunza.[1] I am not in a position to make any authoritative comment on these dicta.

11. I believe that I was told that the Hunza Wakhis used to have considerable intercourse with the Tertsi Wakhis and intermarried with them, but that this had now practically ceased to be the case. Tertsi (Tərtsi), a term frequently employed by my informant Faraghat, is, on the authority of Mir Muh.d Jamal Khan), a word used by "Kanjutis", i.e. the people of Hunza, to denote Wakhan, corresponding to the Wakhi term Uʃ(uš) or Uʃ(uš) and no doubt applying generally to Afghan Wakhan. "Tertsi" was usually opposed to "Sarikoli" as a linguistic qualification. Cp. para. 5 above. The word appears not to be used or known outside Hunza. Carter failed to get any certain definition of the term. (Since writing this, I now later find that I recorded in Werchikwār, the dialect of Burushaski spoken in Yasin:

Tərtsə, and Tərts.hə as meaning: Wakhan.

and Tərts. hə. m Guhi-ts, a Wakhi of Wakhan)

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1. See "Unknown Karakoram". London.1936. P.41. This book also contains a list of Wakhi place names in Shimshal with the author's explanations of them.

Ishkoman

12. It is generally agreed that Wakhi immigration into Ishkoman began when 'Ali Mardān Shāh, then Mīr of Wakhan, fled the country before the agents and forces of the Amir of Afghanistan, the redoubtable Abdur Rahman Khan, and accompanied by his family took refuge with the Mehtar of Chitral, Amān ul Mulk. The Mehtar gave him Ishkoman to settle in, where he was joined by some of his former subjects. This was about the year 1880: Schomberg gives the date as 1883. For an account of this episode see his "Between the Oxus and the Indus". London. 1935. Pp.288-9. There is no suggestion that there has later been any appreciable influx of Wakhis into Ishkoman. Carter says, "There is no doubt that they all came with, or at the same time as, Ali Mardan Shah". Under British rule Ali Mardan Shah continued to be recognised as Governor of Ishkoman, until his death as an old man in 1924.

13. The estimated number of Wakhi-speakers in Ishkoman was given in 1906 as about 625, in 1921 as 814, and in 1931 as 707. Figures supplied by the Governor, K.S. Raja Sultān Murād Khān, in July 1946 give the number of Wakhi households as 98, and of Wakhi inhabitants as 615. Later Lieut. Carter obtained almost identical figures. I know of no reason for believing that the Wakhi population has declined in recent years. It seems more probable that the 1921 figures were somewhat exaggerated.

The Governor writing in 1946 says that the Wakhis have intermarried "with the old inhabitants of Wakhan and with the people of Yasin from old times", and that "now they have started intermarriages with the people of Punial and other parts of the Agency" (i.e. the former Gilgit Political Agency). As a result of his enquiries, Lieut. Carter says "They marry to a small extent with the Shīns of Ishkoman, and one or two have married Puniali Shīns. Normally, however, they prefer to marry among themselves or fetch brides from Wakhan, or to a lesser extent from Hunza". Wakhi settlements occupy the habitable part of the Karambar valley, where the land is "one-crop", from Mohtaram Das down to Imit. Below Imit there are reported to be 1 Wakhi household in Gishgish, and 5 in Bar Jangal about 8 miles up-stream from Chatorkand.

They have access to Hunza over the Chillinji Pass, and normally to Afghan Wakhan over the Khora Bohrt Pass, but it was stated that the Afghan Government had closed the southern frontier of Wakhan some years before 1946, so that intercourse between Ishkoman and Wakhan had ceased.

14. In Ishkoman Khowar-speakers predominate in number, but they are confined to the administrative centre of the district, Chatorkand and its neighbourhood. Shina-speakers, who come next in number, mostly live in the eponymous village or locality, Ishkoman, but a few have a footing along with the Wakhis in Imit and Bar Jangal.

Darkot and the Yārkhūn Valley.

15. In August 1921, as I have already said, I made a tour in which I visited Darkot village in Yasin, crossed the Darkot Pass and camped for one night near the "Baroghil Bridge" (probably equivalent to Ishkarwarz of present-day maps) in the Yarkhun Valley, which is Chitral territory. Next day we crossed the Baroghil Pass and made a short incursion into Afghanistan and returning again over the Shawi Tagh Pass a few miles further east camped at Lashkargah in the Yarkhun Valley. The next day we continued up the Yarkhun as far as Lalē Robāt above Showar Shūr and then returned, forded the river and camped at the foot of the Zind Kharam glacier, which provides an alternative easterly route to the Darkot Pass.

As far as my recollection goes, the only human beings we saw were a few Wakhis with their flocks in the neighbourhood of our first camp near the "Baroghil Bridge". It was from them I think that I recruited my informant Rajab Beg. I understand that these people were not permanent residents, but belonged to Sarhad on the Ab i Wakhan in Afghan territory and only came up here over the Baroghil Pass in summer to graze their flocks.

16. In January 1947, as already mentioned, Lieut. R. Carter paid a flying visit to Darkot in Yasin, where, he says, "I only saw 4 or 5 Wakhis, for the rest were hibernating in the snow". These he found helpful, but "a bit lacking" in quickness of intelligence. The Yasini Headman assisted as a medium. Four Wakhi families were said to have come there about 12 years before, say in 1935, and three more in about 1940. These latter said they had fled from Afghanistan to escape impressment and despatch to the Persian frontier, with a slender chance of ever returning from it.

Of the first 4 immigrant families "three had been settled on the land in Darkot village, and the rest appear to be labourers and occasional tenants in the (Yasin) valley as far down as Barkulti. Altogether about 30 men."

These Wakhis seemed to get on well with the local people, most of whom could speak Wakhi as well as Burushaski (i.e. the Yasin dialect of it called by Khowar-speakers Werchikwār). The efforts of the Wakhis to speak Burushaski were very unfavourably criticised by Carter's Hunza servant, even "taking into account the difference of dialect".

In response to earlier enquiries, Carter had been informed that the Darkotis had been in the habit of going to Sarhad in Wakhan, where some of them had relatives. Also that the Wakhis had been in the habit of coming into Yasin, and even proceeding as far as Gupis. to trade "jhools" (horse-cloths), "namdas" (felts) and salt, chiefly for wheat. Elsewhere bits and bridles are also mentioned. This went on until the frontier was closed some years before by the Afghan Government. "These traders usually first appeared in June, and the last left in September."

17. When, in the beginning of April 1947, Carter again visited Darkot, he found that 4 or 5 Wakhis had already come over the pass from Baroghil to buy grain, but his own crossing was delayed a day by fresh snow. When he did get over: "Yarkhun province seemed the most forsaken corner of God's earth. It was still winter and the people were just about at the end of their food supplies. The place was still under snow and every day an icy wind came out of Central Asia".

"Their only crop is barley, which ripens in about 3 months. The fields are ploughed in April and May. There is no fruit of any sort, no vegetables or potatoes, but plenty of fat-tailed sheep, yaks, cows and a few camels: and that is their existence. Nowadays no Wakhis come over the Baroghil from Afghanistan, but those settled (sc. in Yarkhun. D.L.) pay "qalang" to the Mehtar (sc. of Chitral. D.L.) according to their means: the Lamberdars 2 sheep annually, and the poorest man one rupee."

18. As regards the Wakhi settlements in Yarkhun, Carter says: "The lowest settlement (of two houses) on the Yarkhun river is at Kishmanja on the right bank, about 5 houses at Pechus (i.e. Khowar: Pech Uts. "Hot Spring". D.L.), and about 20 on both banks between the mouth of the Darkot glacier and Chilmarābād. Then there are odd farmsteads up to Showar Shūr, where there are in addition 3 houses of Sarikulis (with a felt tent) and one Kirgiz. The Lamberdar says about 40 houses in all. I think that is about right."

That would give a total of about 60 Wakhi households in the upper Yarkhun Valley. Carter's present (1954) impression is that all the permanent Wakhi settlers whom he found above Ishkarwarz had recently immigrated from Wakhan.

19. It is interesting to note that old reports[1] referring to about the beginning of the century say that there were a few Wakhi households settled lower down the river, viz 7 at Shost

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1. I owe the following quotations from them to Professor G. Morgenstierne.

and 6 at Mulrikan close to Shost, and 1 at Rukut about 5 miles further up the river. Four families had also settled and cultivated land on the left bank of the river about level with Kishmanja.

As regards the upper stretch of the valley, it was stated in the same reports above Vedinkot (about 7 miles below Ishkarwarz) 60 families of Wakhis grazed their flocks in the summer months and were required to pay grazing fees to the Governor of Mastūj. Again, in the Quarter Inch map SGSG 3919 sheet J-43. T., based on surveys made in 1929 and 1931, settlements from Ishkarwarz upwards are shown as consisting of "temporary huts". The places mentioned in this para. will be found in the map just quoted and in the adjoining sheet to the west, J-43. S.

20. On his earlier visit to Darkot, Carter had been told that the Wakhis of upper Yarkhun get wheat from the people of Lasht in exchange for ghi, sheep and jhools. "Most people", he says, "live as a pastoral community with an average of 200 head of goats and sheep per house. They also keep camels and yak." Lasht is presumably the place marked on J-43.T. at 4677.

21. From what has been said in paras. 18 and 19 it would appear that a new, permanently settled Wakhi community has come into being in the upper Yarkhun Valley, with a small offshoot in the north of Yasin. The former may possibly have more contact than their transhumant predecessors with Khowar-speaking Chitralis, while the latter, as we have seen, are struggling with the problem of Wakhi-Werchikwar bilingualism. In course of time these contacts may possibly add some foreign elements to their Wakhi vocabulary, but the juxtaposition of Wakhi and Burusho communities in Hunza over two or three generations does not appear to have had much effect on the speech of either.

BIBLIOGRAPHICAL NOTE

It is unnecessary to give here a complete bibliography. The "Linguistic Survey of India", Vol.X. "Specimens of Languages of the Eranian Family", Calcutta. 1921. gives on p. 457 a list of authorities on Wakhi up to the time of writing. Of these it is here only necessary to recall R.B. Shaw's "On the Ghalchah Languages" to which I have already referred. V. para 3 above.

Of later works I have in the same place mentioned Prof. Georg Morgenstierne's "Iranian Pamir Languages" and S.I. Klimchitskiy's article. Both these writers give references to works published later than those mentioned in the L.S.I.

I need only add:

1. that the Wakhi words collected by Sir Aurel Stein, and cited by Morgenstierne and myself with the indication "St.", are to be found in Sir George Grierson's "Ishkashmi, Zebaki and Yazghulami". Prize Publication Fund. Vol.V. R.A.S. London.1920.

2. that the Wakhi words collected by Dr. Hannes Skøld, and made use of by Morgenstierne and quoted by myself with the indication "Sk.", have been published in the "Acta Reg. Societatis Humaniorum Litterarum Lundensis XXI, under the title: "Materialen zu den Iranischen Pamirsprachen", von Hannes Skøld. Lund. 1936.